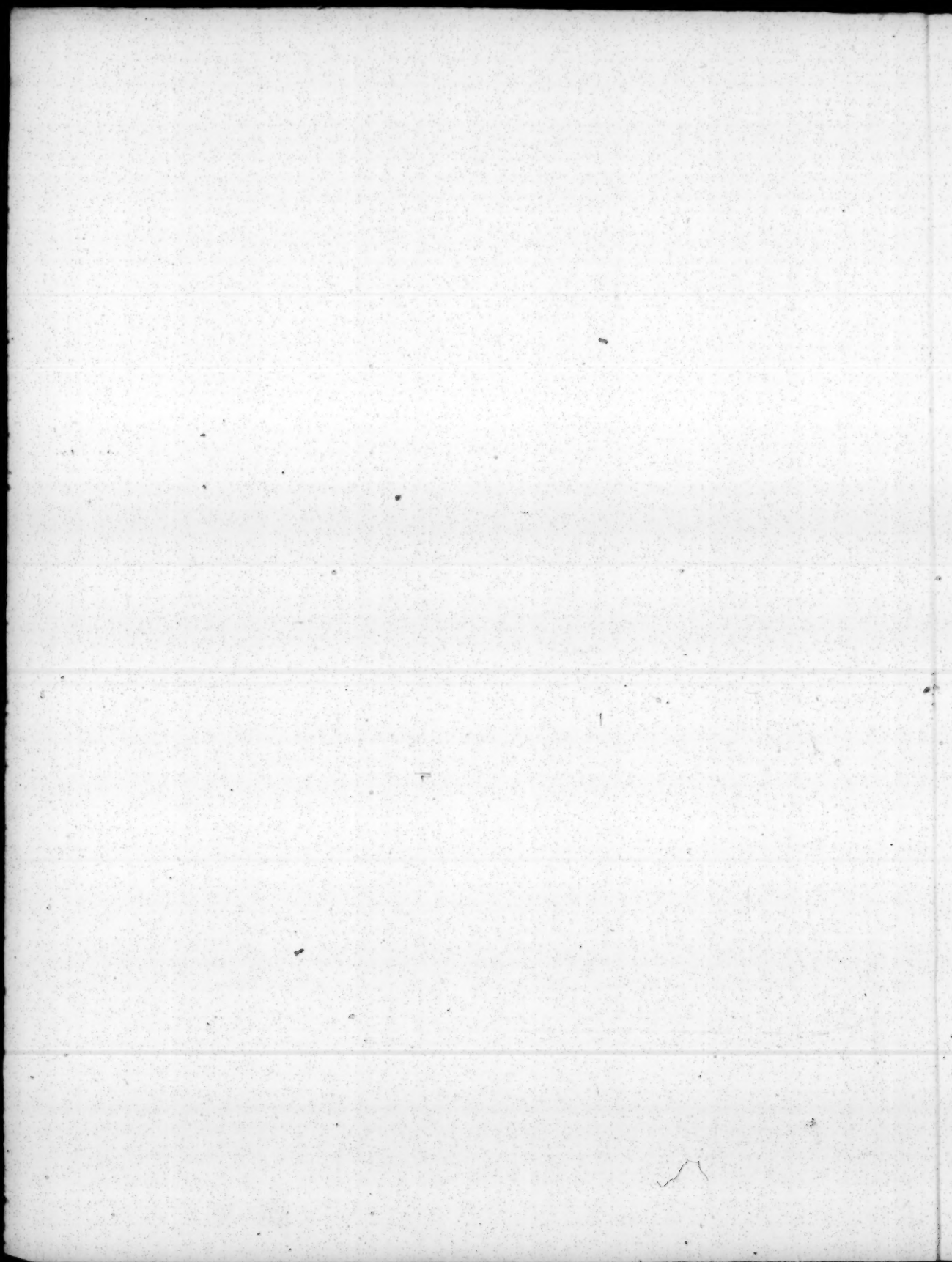


THE
RELIGIOUS & LOYAL
PROTESTATION,
OF
JOHN GAUDEN D^r. in *Divinity*;
Against the present Declared Purposes and
Proceedings of the Army and others;
About the trying and destroying
our Sovereign Lord the
KING.

*Sent to a Collonell, to bee Presented to
the Lord FAIRFAX, And His Ge-
nerall Councell of Officers, the fift of
January 1648.*

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To the Reader.

Not any vanity or ostentation of bold and unseasonable freedoms; (which are not worth the hazards and displeasures they may contract) but onely duty and integrity, commanding me, resolutely to looke at Gods glory, and the discharge of my owne Conscience both to God and Man, hath made these ensuing Papers become publique, which I lately, with all humility and charity, presented by the hand of a Colonell (my worthy friend) to his Excellency, and the rest of the Councell of Warre: Indeed, I am perswaded that God requires, and looks for (in the generall over-awings of mens spirits, who behold the Army more with terrour, than with love and charity, which I doe not) some men speedily to assert both his righteousness and their owne uprightnesse amidst, and against the crooked and perverse motions of others, in this untoward Generation, which is ready to father upon God and the Christian Reformed Religion, one of the most adulterous, deformed, and prodigious issues, that ever the corrupt hearts of the men of this World conceived, their unbridled power brought forth, or the Sun beheld.

Wherefore, as not by my assent, so neither by my silence must I have any hand in the midwifery of so monstrous productions, which seeme to threaten the ruine of the King, and the subverting the fundamentall constitutions of Parliāment, Lawes, and Liberties.

Next, to the betraying and killing of Christ, was their sin, who either denied, or deserted Him.

The impetuous torrent of present power, having broken all banks of Ancient Legall Formes, affaires seeme now let out to such generall and popular diffusions, that they admit no other restraints, but those which the common Peoples assents, or dissents, may give to them.

It is hard if among such a multitude of men, all our Oaths, Protestations,

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and Covenants, sacred and civill ties will not obtaine so much of Loyall and religious Subjects, as by a word or two both decently and seasonably to interpose, When (as the Lord liveth) there seems to be but a step between the life of our Sovereign Lord the King, and some violent death.

Me thinks I heare His Majesty in His Agony, solitude, and expectation of an enforced death, calling to me, and all other His Subjects, You that never believed My Life was sought after in the bottome of this Warre but My safety and Honour, you that never fought for Me, yet professed to abhorre the fighting destinatedly against Me, or destroying of Me; Cannot you, dare not you now speak one word to save My Life, and your own Soules? shall your silence seem to encourage and make up their suffrages, who therefore pretend they may, and will destroy Me, because it pleaseth you, and the generality of My people?

For my owne part, as I hope to have communion with God in Christ, I dare not have any fellowship with so foule a sinne, as the Killing of the King, but rather I ought to reprove it, and fairly contest against it: whatever His sin may be, yet I thinke Him not criminall or obnoxious to any Tribunall but that of God, whose Deputation, Authority, or Commission they can in no sort (that I see) produce to any satisfaction of religious minds, who at present undertake to be His Tryers, Judges, Cendemeners, and Destroyers, onely because the KING is in their power. Whereas Gods Commission warranting such an Act ought to have not onely the stamp and image of prevalent power on one side, (which the most flagitious actions oft have) but also the superscription of his Word, and the expresse signatures of his will, in the municipall Lawes on the other side, by all which, power is derived, limited and warranted to act with moderation and rightconnesse.

I beseech God to restrain power, to soften hearts, and to frustrate those purposes, which to me seem to have so much of sinne, Hell, and horreur; that if I hated the Actors the most of any men, (which God knowes, I doe not but love and pity them, and pray for them) I could not shew my hatred more against them, than by wishing them ingaged, and suffering them to go on, and thus to fill up the measure of their sinnes, by destroying Him, for whom I have alwaies been taught, and now most of all to think it my duty to cry aloud. GOD SAVE THE KING.

So clearly poyming that ambiguous Verse, which most men are afraid to doe:

Regem occidere noli. Timere bonum est.

7.m: 10. 1648.



JOHN GAUDEN.



TO

*His Excellency the L^d. FAIRFAX,
And his Generall Councell of Warre.*



Right-Honorable, and Honored Gentlemen,
Your Power and Actions render you terrible, but that candor and affability which you say you beare to all, makes you accessible, and invites Addresses to you, even from those who differ from you. I am one of the least considerable of many, as to any contesting with you, or obstructing your proceedings; yet since some of you yesterday invited me, or any man, to a free declaring of our judgements, in order to the great Affaires you are now upon, wherein although your selves, as principall, are most concerned, yet my selfe and others are like to be involved in the successe of your actions, both as to my temporall and eternall well-fare if I either approve or dissent. My humble Request to you is, That without contracting your displeasure, I may use that liberty which God and Reason hath allowed me, and your selves have not yet forbidden to me or others in this way.

Happily I might with more safety in silence tremble before, and humbly adore the Justice and Power of the great God, which he hath by your meanes, and yet may carry on further against the sins of this Nation; yet I consider not you only, but my selfe am highly responsible both to God and Man, for what you doe and I seem to consent unto in matters so enormous, of so vast and publique influence, both to the present Age and Posteritie.

You are not ignorant that Successe is a great Bribe and Snare to the Judgement, where the heart is not very watchfull over it selfe, and much in Prayer to God for his wisdom and Grace, which is most set forth in the using Successes humbly, and honestly, to the advantages of Piety and Charity.

Prosperous Power is loth to stop it selfe with moderate bounds, or to suspect it selfe, either to want or goe beyond the line and limits of Justice; It is compassed about with many applauders and flatterers, who easilie mistake the fact it selfe, or the confidence of the Agents, for the rule of Righteousnesse, and interpret Gods permission of what may bee very wicked and un-just, as his approbation and witnessing to their Justice;

The rule and standard of which (that is humane Justice) I thinke to be fixed and immovable, either as to those generall expresses which are in Gods written word, or those settled Lawes of humane societies, by which his Providence (for the good of men) hath in wayes of publique and Nationall consent, cleerely brought forth that light of common and politick reason, which but dimly shines in mans heart, singly and apart, the divine goodnesse confining by such publique and settled regulations those exorbitant varieties to which mens private Reason, Will and Power, are prone to breake forth in the fulfilling of their particular Lusts to the injury of their Neighbours, and the detriment of the publique good: I confesse I am not able to resolve my selfe, by any thing yet set forth, as to any grounds of God's or Man's Lawes, or your own some-
time

time declared Principles, so as in the least kind to justify what you formerly or lately have done, without and against the minde of the two Houses of Parliament, yet I see much of Gods light in their and your darknesse, of his Order and Glory in these Common Confusions.

But there are many Persons of abilities far beyond mine, who in the point of their Priviledges are more Personally concerned to vindicate and assert them, against the impressions by force upon them, who were undoubtedly the fathers and fountaine of your Power, as Soldiers, and their Commission, the Limitter as well as Licencer of your Military Actions.

What is past upon the Houses, can only have such a remedy and reparation as Providence shall see meete to grant.

That which strikes my Soule with the greatest horror and astonishment is, how to reconcile your declared purposes against the King, either with the faire opinion I desire to retaine of your Persons, or with that common tenderneffe and duty which both you, and my selfe ought to beare toward his Majesty.

The Justice you pretend to doe against him, seemes to mee most questionable both for the matter or merit, as also for the manner and forme of the doing it : Since no power, that I know, hath ; or can under Heaven, invest you with any Authority to doe what you seeme to intend.

The Lawes of this Kingdom (I presume your selves confesse and others have evidently evinced) are fully against you, giving no Subjects, in any Case, Judiciall power over the life of their King, or his Soveraigntie.

The Word of God (to farre as he hath given me to understand it, neither affords any Precept, nor commends any example, in this kinde, to your imitation, but in both is absolutely against you : you cannot be ignorant of *Davids* both Conscientious and Generous respect to *Sauls* safety and life, whom he leaves to Gods Justice, by no usurpation of power, successe, or opportunities of revenge, suffers himselfe to bee
temp-

tempted to prevent the hand of God.

Never any man in the Church of God, of any name for piety and holynesse, are recorded to have done any such Act of violence against their lawfull Kings, such as ours is confessed to be; never did Christ or his Apostles, by practice or precept, give the least intimation of the will of his father, as agreeing to what you declare to bee your purposes; yea, I am fully perswaded in my Soule, that if my Saviour Jesus Christ were now living upon Earth, he would bee utterly against your Councels and Actions in this point; agreeable to whose most holy minde, doctrine and example, all Christians that have truly feared God, have also honoured their Kings.

Such hath beene the violence of pretorian Souldiers, Jani-faries and Mamalukes, such as have followed a *Cesar*, or a *Scilla*, or a *Marius*, not knowing the minde of God in Christ: But never of any Christian Souldiers, living in the power of Godlinesse.

So that being thus wholly destitute of any support from God's word or Man's Lawes, either for rule or example, to gaine my approbation to what you meane to perpetrate in a way exposed to so many horrid aggravations: Truly I should thinke it not only my infinite sinne to declare for you, but even by my silence to betray you (in other things so gallant men) as much as in mee lies, to so great, and almost unexpiable a sinne; where you being destitute of any cleere grounds must needs sin more against the cleere light which shines upon you, and against your proceedings; since to your Soules, I owe and beare a great Charity, next to the salvation of mine owne.

Furthermore, by my silence, I should faile of that poore remainder of duty which yet lies as the last point of my power to expresse to my Sovereigne Lord and King, being one of his Subjects, and upon whom the many Oathes of God doe by obliging mee to desire, and in

all faire wayes to promote his both honour and safety.

You seeme to take the first and greatest rise, for the justification of your proceedings from those advantages of meere naturall or martiall power which are in your hands: of which you can have no comfort, as any token of God's gracious and speciall favour to you, though never so prosperous, unlesse you have his feare before your eyes, which teacheth you to refraine, and depart from doing evill: by keeping the exercise of your Power within those bounds of morall and politicall good, to which God calls you by his Word, the Lawes of the Land, and most particularly by your owne derived Commission: To all which, not only the prime ties of Conscience to God, and Allegiance to the King, but those also of Honour, Faithfulness, Modesty, and limited Trust from the Parliament, should oblige you as men of true worth and sober valour, whose will should never bee the measure of their Power (as is in Pyrats and Robbers) but their Power is and alwaies ought to bee contained in those Religious and Honourable bounds, wherein Godly men allwaies keepe their mortified and subdued wills, as *David* did, when hee had to the personall injuries offer'd to him, the advantages added both of Power and Oportunity against King *Saul*; for that of *Samuel's* severity against *Agag*, you know that neither is the King an *Agag* to you, nor you as *Samuel* to him.

Your next support, seemes to bee settled upon the Peoples Petitioning, and seeming to assent, to what you intend to doe: when as I am very confident; and your selves cannot be ignorant of: that if free suffrages, or subscriptions of all the People were taken in the three Kingdomes; you would find twenty to one against your Judgment, and Proceedings; and this of very grave, sober, and considerable men.

So that I cannot in order to my owne, and others eternall peace with God; but in all freedome; yet with all meekenesse, and due respects, but exhibit to you, as the chiefe Councillors, & Mannagers of the present designs against the

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King,

King, this my Loyall and Religious protestation against it, and earnest obtestation of you; not to bring upon your soules, and the Kingdome, as much as in you lyes, the blood of His Majesty, the Lords Anoynted.

That I may at least, as *Joseph* of *Aremathea*, keepe my selfe unspotted from it; whose voice cannot but cry as much louder, then any other mans unjustly shed; as the blood of *Adam* would have done if *Cain* had flaine him being his father, instead of *Abel* his brother.

You know the Caveat of the wise King *Solomon*, given and repeated: *There is a way which seemeth right unto a man, but the end thereof are the wayes of Death.* [*Prov.* 14. 12. & 16. 25.]

I beseech you therefore, in the name of God, and for the love of *Jesus Christ*, let not your being advanced so farre be any hindrance to your penitent and iust retreat; to which I thinke God calls you, as by many others worthier and abler then my selfe: so by this my humble Remonstrance; in which my unfeigned charity to your soules eternall good; as well as the Kings and Kingdomes temporall welfare, may and will with men that have any touches of Gods Spirit in them, plead my excuse, for my thus presuming to contradict your Councells, or intercept your proceedings.

Matters of so high a nature, should either not be attempted, or publicquely argued, with the greatest calmenesse, clearnesse and freedome; the last of which you have so obstructed, that most of those Lords, and Gentlemen, who are as much related to the King and interested in the Affaires of the Kingdome as your selves, are denyed to use or enjoy it.

I beseech you to remember what mercies you proclaime to the world, God hath already shewed you, & what mercies you may yet stand in need of; what pretentions and assurances of Moderation and Loyalty, you sometimes made to the King: O let not the World find in the event; that your pretended mercies were intended cruelties.

After

After so long and so hard a restraint which the King hath suffered with so much patience, after so many Concessions to his own diminutions, in order to the satisfaction of the Parliament, the Kingdomes, and the Armies Interest, both joynt and severall: how can you in coole blood, without any colour of due Authority from God or Man, destroy your and our King; who cast himself into His Subjects Armes, and was received with all assurances of safety and Honour?

If His Majesty erred in His Judgment or Councell, which put Him, as He thought, upon the necessary vindication of His just Rights against those, whom He was jealous went about to deprive Him of them, yet can no lesse revenge serve Subjects upon their King, or Sons, towards their mistaken Parent, then after long and many heavy Afflictions, utterly to destroy Him, and His?

Forget not (as I hope you doe not) the common Errours, to which all men are subject; and those notorious ones, with which, mutuall re-criminations have aspersed both Parliament and Army, and with which we have all cause to fear, the most just Judge of Heaven and Earth will charge the most presuming Innocence of us all.

O do not stain the Renown of your valour by so mercilesse an Act, as the destroying your King; Renowned even by some of your selves, for the greatnesse of His understanding, and many other Princely vertues, and incomparable endowments.

You are Gentlemen that pretend to walk by the rule of a good Conscience before God & Man; which must needs fail you, when God hath not given you either any Scripturall command, or any Magistratick power, over or against the King; nay, you cannot but feel (I think) many checks and scruples, if not strict ties to the contrary upon you, as well as other Subjects, by no failings of the King, or any earthly Power to be dispensed with.

The presage of that deluge of miseries, likely to follow the ruine of the King in these miserable Kingdomes, doth not so much terrifie me, as those sins which have deserved and brought upon us, so vast Judgments. To all which, the Addition of this both grand Sin and Judgment of destroying the King; against all Lawes of God and Man, of Warre and Peace, of Valour and

Honour ; must needs become so far the Heavier, as it becomes the more Nationall, by drawing with it the consent of others.

Wherefore I thought it my duty, being exempted through the love of God, and Charity to your Soules, from that spirit of Bondage, which makes too many servilely fear your power ; thus to endeavour as much as in me lies, to hinder the contagion of so great a Sin, and stand in the gap, both against the Sin, and ensuing Judgments : Having no other end in these sudden lines, but to witnesse to the Truth of God, (as I conceive it) to the Honour of the true Christian Religion, to my particular Duty, and Oaths of Allegiance, as also to that Charity and Respect I bear to the welfare of my Country, and your own Persons.

I had rather you should see and prevent your sins in such glassees of free and fair Remonstrances, then hear of them too late by the Clamours, Curses, and bitter reproaches of others, or in the fearfull Ecchoes of your own most troubled and terrified Consciences, and the just wrath of God upon you and the Kingdome.

I earnestly beseech God, the most wise and just disposer of all things (whose executive power wicked men oft unjustly usurp, but gracious men never either invade or execute, without an orderly Authority derived either immediately from God, or mediately from those politick Lawes, and settled Magistracies which are Gods Ordinances among men ;) Him I beseech to look upon you in mercy, whose sin, with successe, will make you infinitely more miserable then the King, or any man can be, under the greatest wordly sufferings, which (I hope) God hath, and will further sanctifie to him.

That great God and King will (I hope) incline your hearts to those wayes, which are clearly his will ; not as to private imaginations, which are various, falacious, and dangerous, but as to those publick and infallible Declarations of his Oracles, and Providence, viz. the Scriptures, and our Lawes.

With regard to both which most clear and constant lights ; that which you call Justice against the King, seems to me the greatest and most unparallel'd Injustice. What I humbly present to you in a way of a most just, and (at least) a mercifull tenderesse towards your Sovereign, and your Soules, is not more
your

your duty, then it will be both your Comfort, and Commendation for ever.

When the world shall see your power bounded with Loyalty, sanctified with Piety, and sweetned with Pitty, not foolish and *feminine*, which I would have below you, but *masculine*, Heroick, truly Christian and Divine : which commands you to adde to your many other Victories, this Crown of our rejoycing, and your triumphs, the Conquest of your selves : by over-comming what you conceive evill and blameable in another, with such unquestionable goodnesse in your selves.

Wherein I humbly entreat the God of mercies to make you to abound, over-powering all passions and frailties in you as men, and perfecting all graces in you, as true Christian Subjects to a Christian King. This I write, and pray, as

Your faithfull Monitor and Servant,

Janu. 5.
1648.

according to the Will of God,

John Gauden.



To Colonell W.

Sir,

Your friendlinesse and great Civility hath given me some encouragement to entreat you, that by your hand these enclosed papers may be presented with my due and Christian respects to his Excellency, and the Counsell of Warre, when they next meet, my Motives to them, and the contents of them you will best understand, when you shall please to communicate them as they are directed, I shall not, I hope, seeme when you hear or read them, to have made any sinister or uncomely use of your favour, in offering to you, and by your mediation to them, such considerations as carry with them, the weight, not only of temporall, but eternall lives; and the Concernment of many Souls as well as Bodies.

Sir, I doubt not of your faithfulness in fulfilling my request to you, nor yet of your Candour, in not mis-interpreting that modest freedome I have taken; for which, as I have the greatest compulsions from within, so I had no small invitations from your self, and others of your Company yesterday; when by your wonted and Commendable Courtesie you added many obligations to those which you formerly had upon

Your most faithfull friend

Jan. 5.
1648.

and servant in the Lord,

F. G.

F I N I S.

